1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas[1], in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women. A somewhat similar tribe are the Dorobo or hunters.

It would appear that the military organization, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

Linguistic evidence points the same way, though ampler and clearer information about the languages of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

[1] It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

791 293 [753] hengei, nemweiyu, nōū. Nēji ɛtosh 'M-Batyany il-tuñganak kumok to-'l-kuma lenye, neiteri nōū, neisho 'M-Batyany ol-chani, neishiu; kake mɛtosh Ol-Ōnana 'l-tuñganak amu ol-tuñgani oirōbi.

person sickens and dies. It is said that Mbatian often struck people with his club, and waited until they were about to die, when he gave them medicine and cured them. Lenana, however, is a gentle man and does not kill people in this manner.

Il-kunōno.

463 326 Meiyōlo 'l-Masaae pōkin ɛidoñgu 'remeta oo 'l-alema, kake en-giae oo-'l-kunōno, naa ninje ooidoñgu 'n-areta, neinyañgu 'l-kulikae pōkin.

325 Ore 'n-dōkitin nɛidoñgiabore 'l-kunōno to-'l-kūkwet naa o-seit, o ol-kiriset, o ol-garamet, o en-guneī. Ore 'n-dōkitin nɛidoñgi naa 'l-tɛdii, oo 'n-dareta, oo 'n-dilua, oo 'n-alulañgani, oo 'n-areta, oo 'n-gulye-tōkitin.

[439] Ore 'seghenge naasta too-'l-Asiumia eiyañgani, arukī eidoñg o-ainyai le-'l-keju le-Matapato.

326 564 Metii en-giabōmi nemeuta 'l-kunōno, kake nalo-kiabōmi naata 'l-kunōno kumok, ntji inna-kiabōmi 'l-Kipuyōni.

Meiyam il-kulikae-Masaae 'n-doiye oo-'l-kunōno, amu tjo

The smiths [1].

All Masai do not know how to make spears and swords; this is the work of the smiths. It is they who make the weapons, and the others purchase from them.

The smiths use in the forge a stone, a hammer, pincers, and bellows, and they make needles, bracelets, axes, anklets, weapons, and other things.

The iron which they work with they purchase from the Swahili, or they smelt the ore which they find in the bed of the Matapato river.

Every clan has its smiths; but there is one clan, the Kipuyuni, to which most men of this class belong.

The other Masai do not marry the daughters of the smiths, for it

564 191 [1] The Kwavve and Dorobo seem to hold much the same position among the Masai as the Tumalods (smiths) and Ramis (hunters) among the Somali. No free Somali enters a smithy, or shakes hands with a smith; none take a wife from this stock, or give his daughter to a member of it. The Tumalods are spread over the whole of Somaliland as the Kwavve over Masailand, and no instance is known of them giving up the trade. Still more debased and poorer are the Ramis, who, like the Dorobo, live by hunting game. Cp. Reland, *The History of Mankind*, vol. ii, p. 250.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

torono. Il-kunõno ooiyama oopeny.

Ten eibuñg ol-Masaani endõki naibuñga duo ol-kunõni, anaa em-þere, anaa ol-alem, nepik e-ilata eng-aina, amu ãjo torono ten eibuñg te-'ngaina ake.

Mosta sii 'l-kunõno 'n-giaku kumok anaa 'l-kulikae-Masaae; meinoeare 'n-giaku. Tin idol ol-kunõni ãata 'n-giaku artam, naa kumok naleñg.

Eata 'l-kunõno o-rowai lenye ol-loo-'l-Masaae, kake eitawai; lemeniñg il-Masaae. Mme pikin ooata, e-matwa ake naata.

is not considered correct. The smiths marry amongst themselves. 321, 564

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand. [576]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [233]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [198]

'Mõtio oo 'l-pukurio.

Eidim i-ãgurtyuk oo-'l-Masaae kulye ãitchire 'mõtio; nemeidim kulye, neinyañgu ake too-'l-masi.

Einyañgu sii 'l-pukurio, arahi etum too-'niñgua.

Eidim antimir en-gine ãinanye e-natti nake.

Oo ten eitchir il-Masaae 'mõtio, neitchir in-gitoak oo 'n-gutini, nepik pikin in-gumuki y' eibuñgye ten edito.

Ten epwo 'l-muraa nayañgiñe, nepik en-gina pe eium eibuñga.

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages. 323 [439]

Gourds are also bought, or they are collected in the deserted kraals. [415]

One pot can be purchased for a goat. [435]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles[1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles[2]. [482] [701]

[1] Lit. ornaments. [2] For illustrations see Hinde, *The Last of the Masai*, p. 69.

2: Bernardi E, M-4 (no date) 1955 FL12 Masai FL12

residential place of the initiates, and the *sirit* which is a manifold grouping of comradeship.

The *manyatta* is the village where the initiates live in segregation from other people. Externally it does not differ from any ordinary village. Some authorities state that there is only one *manyatta* for each territorial section.[104] But FOX,[105] qualifying LEAKEY, states that this is only true for some special occasions as when all the initiates of one section come together to perform some special ceremonies, as, e. g., *Uasin*.

In the *manyatta* the initiates are assisted by their mothers who do the housework, and by some uninitiated girls (as *sandja* or *dito*)[106] who are there mostly for their sexual pleasure.[107] Uninitiated boys may also live in the *manyatta* for the menial works and for tending cattle.[108]

The groupings named *sirit*, pl. *leirit*, are formed, according to WHITEHOUSE,[109] at a meeting called by the *ingobir* when it is decided to build the *manyatta*. Membership of the *sirit* is a matter of free choice. An initiate is free to join any *sirit*, and he is free to change it for another soon after his first election. But if he does so when the *manyatta* has been formed, he "incurs the bitter resentment" of his *sirit*-mates, and he may even be fined for that.

As far as numbers go, WHITEHOUSE states that "groups of 5 (initiates) will go together to join the same company" (*sirit*).[110] MERKER, however, says that the inhabitants of a single *manyatta*

[104] MERKER, l. c., p. 83; LEAKEY, l. c., p. 182; HOBLEY, l. c., p. 91 writes that "every section has usually some three favourite districts, in each of which is a village, called 'manyatta'".

[105] FOX, l. c., p. 431.

[106] MERKER, l. c., p. 83.

[107] Although the sexual life of the initiates with these girls is promiscuous and free, full sexual intercourse is strongly condemned.

[108] According to MERKER, l. c., p. 116, the initiates who belong to the smith trade usually do not share the village with the other initiates, but have their own villages and the girls who live with them are from families of the same trade. The smith initiates organize their own raids, but because they are few their booty is always small and they are easily deprived of it by other warriors.

[109] WHITEHOUSE, l. c., p. 186.

[110] WHITEHOUSE describes the *sirit* as based on clan. The *Mk*, ed. p. 6, states that "*manyatta* is inhabitated by the warrs of one particular clan". It seems, however, that this is not a fixed principle, and certainly does not obtain with the Kisongo. Cf. FOTHERGILL, l. c., p. 34.

634 162 581 231 The Sighirari of the Engidongi inhabit the country in the neighbourhood of the Ngong Hills and En Doinyo Narok. To this division belong the medicine-men of the L'Aimer Gilata of whom Seggi is now the chief. The Division is estimated to possess a population of 1,900 of whom 120 are Murran, 28,000 head of cattle, 60,000 sheep and 300 donkeys. Sighirari of the Engidongi.

543 [141] The Il Dalo Lekuruk came from Laikipia in 1912 and are sometimes known as the Nyiri Masai. They have a considerable admixture of Kikuyu blood in them. They inhabit generally the neighbourhood of En Doinyo Narok and their population is estimated at 70, including some 75 Murran. They are said to possess 6,000 head of cattle, 20,000 sheep and 75 donkeys. Their Murran are divided into two "Sirita" named Il Tweto and Seure. Il Dalo Lekuruk.

The Kapotiei are to be found in the neighbourhood of the Nyiri Desert. Their population is estimated at 2,600 including 175 Murran, and their possessions at 30,000 head of cattle, 100,000 sheep and 400 donkeys. Their Murran are divided into four "Sirita" whose names are Il Mokonen, Il Mojuali, Il Kidorosi and Il Sugun. Kapotiei.

The Sighirari of Iaitokitok inhabit the country to the north of Kilimanjaro, which country is watered by the Engare Rongai, Kikaleiwa, Naromoru, Oi ol Turesh and Rombo streams. The population of this division is estimated to number about 2,000 of whom 90 are Murran. These are divided into two "Sirita," named Il Kitoli and Il Mojuali. The live-stock possessions are said to number 60,000 head of cattle, 175,000 sheep and 500 donkeys. Sighirari of Laitokitok.

543 In addition to the Masai, there are considerable numbers of Wandorobo ("Il Torobo") living in the Masai Reserve. Their numbers are probably not less than three or four thousand, and many of them possess considerable herds of cattle, and live the life of ordinary Masai, from whom it is difficult to distinguish them. They may be conveniently divided into two classes, namely, those who live in the bush and forest, and those who possess cattle. The former possess little or no live-stock, and subsist almost entirely upon wild animals and honey, while the latter live in villages and subsist only to a very limited extent on game. Wandorobo.

The former are to be found mainly in the neighbourhood of the Mau, but small parties of them are also met on the Uaso Nyiro, on the Lower Mara River, along the Sotik border, and in the Trans-Mara region. They live on tree rabbits and the smaller game animals, in rough shelters in the forests, or in the huts in some of the Masai villages.

The latter are to be found on the Uaso Nyiro, in the neighbourhood of Oi Alonga and Oi Doinyo Lasha, on the western bank of the Mara River, and in the Sotik country. In all, they probably number about 1,000.

543 332 There exists in the reserve, a special tribe of smiths, somewhat similar to the Wandorobo, called Il-Kimoro, who make iron weapons, but are treated as inferiors, and are not allowed to marry Masai women. Il-Kimoro.

181 105 To recapitulate, the Masai are a listless, conservative, slothful people, inadequately governed by Councils of Elders, who admit themselves to be incompetent to deal with the disorderly of warriors whose reason d'etre has now disappeared, but who are still sufficiently unenterprising to render ineffective the commands of their seniors. They have been concentrated in one area, where they have assumed enormous herds of cattle of a poor quality, and countless sheep. No suitable means of employment has as yet been found for the males of the tribe as a whole, though they are experts in the care of stock, and once possessed fighting qualities of a savage nature, which spread the terror of their name far and wide. They have considerable latent powers of organization, alertness and ability, but these are largely discounted owing to their unreliability: they have always professed that it is to their best interests to be loyal to the British Government, and have never been responsible for any serious disturbance, being too proud to work, and rich enough to disregard fines, they are probably the most backward administered native tribe in the East Africa Protectorate. Conclusion.

11: Leakey E-5 (no date) 1930 FL12 Masai FL12
Kenya

Milking.—Milking is usually done by women and girls, but uninitiated boys may also milk. Milk is either drunk fresh or is curdled by mixing with blood, or is curdled alone by leaving for two or three days. 234 462 252

Raiding.—Frequent raids on neighbouring tribes are carried out by the warrior classes, and the cattle and sheep so obtained are some of them distributed to a warrior's parents and friends and some kept for himself. When cattle are raided from another clan or sub-clan in order to repay a murder (*see* Murder), all maimed, blind, and otherwise damaged cattle are returned immediately afterwards, for to keep these would certainly bring bad luck on the raiders. 721 [682] [707]

PART X.—MISCELLANEOUS NOTES.

Fire.—Fire for special occasions is made by means of the hand-drill method, and women may not make fire by this means. Normally, fire is obtained from the ashes of the previous day's fire or from a few live coals borrowed from a neighbouring hut. The first fire in all new huts must be made with fire-sticks. 372

Murder.—Should a man kill a member of his own sub-clan there is no punishment. "What would be the use of taking a fine from one's own sub-clan?" If, however, a man of another sub-clan is killed, then the sub-clan of the murdered man raid the murderer's sub-clan and try to seize cattle in compensation. Usually a free fight takes place and if, in the course of this, a man of the murderer's sub-clan is killed, the matter is considered all square, and any raided cattle are returned. In the course of such a raid all sorts of cattle are driven off, but all the blind and maimed ones are returned next morning (*see* Raiding, above). 682

Smiths.—Among the Masai smiths are considered "bad." There are smiths in each clan, and the business is purely a family one handed down from father to son. Young boys of smiths' families are initiated alone, and once initiated go straight to the business of smithing and may take no part in the life of the ordinary novices or warriors. Smiths are considered to be considerably lower in the social scale than even the Wandorobo. A Dorobo can leave his hunting life and rank as a true Masi if he so chooses, but never a smith. 324 564 [823]

If a smith comes and sleeps at a village he is given a bed, but must sleep on the wrong side of the sleeping hide (*i.e.* the rough hairy side). Smiths may only marry with smiths' families. No Masai would dream of marrying or having any kind of sexual intercourse with a smith's daughter (Wandorobo girls may be married by Masai, but not vice versa), nor can a smith marry an ordinary Masai girl. Smiths make spears and small knives, cattle bells and iron ornaments, but never swords, which are always bought from the Kikuyu. Should a Masai buy the cattle or sheep of a smith he must dip them in the river before adding them to his flock. [914] [913] [943] [911] [912] [438]

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

latter is of little economic significance, except that it is the duty of the warriors to get cattle by raiding. In the division of work, the people mainly concerned are the uncircumcised boys, the girls, and the women. The boys do most of the herding, assisted by the elders. Women and girls milk and act as servants to the warriors. The girls do household work till they are old enough to become lovers of the warriors, when they do very little work. The greater part of the work thus falls on the older women, who besides doing or supervising the milking and other ordinary household tasks like fetching water and firewood, build the huts, load and drive the donkeys when moving, prepare skins for clothing, and trade with neighbouring tribes for food and other things. The warriors used to be occupied exclusively either with war or preparations for war, or with dancing, visiting, and making love. Their military activities have today been replaced by certain tasks connected with cattle, and by cattle-stealing and raids on neighbouring tribes. The senior elders are occupied with political matters, and some of them with the instruction and control of the initiates and younger warriors; they also help with the herding, and take part in trading with the neighbouring peoples.

The only specialists in the economic sphere are the smiths, *il-kunono*, sing. *el-kunoni*, who live segregated from the rest of the Masai, and marry among themselves. They have a distinctly inferior status, and are despised by the Masai, who all their hands before taking anything from a smith. At one time the smiths lived near deposits of iron ore, such as those in the Mutanyio river; but nowadays the availability of trade-iron has given them greater freedom of domicile. They make the iron-work used by the Masai, including spears, swords, and ornaments.[1]

Though according to Hollis a few Masai women made pottery, the Masai as a rule buy their pots from the Ilaoito.

Food

Except among the agricultural Masai, no cereal or vegetable food at all is grown, nor was it eaten in the old days by warriors, whose diet consisted of meat, milk, and blood, the latter providing the necessary salt. The animals eaten included their own cattle, buffalo, *el-merwaua*, and eland, *o-sirwa*, which they considered to be related to cattle, and therefore fit to eat.[2] Warriors were not allowed to eat honey, to drink honey-wine, or to take tobacco, though some took snuff. Children and married people eat vegetable food, and the meat of cattle which die a natural death. Warriors when they want to eat meat, build a rough shelter called *el-pul* in the bush where, accompanied by a boy to do the work, small groups feast upon the meat of an ox supplied by the father of one of their number. The elder who supplies the ox is given some of the meat, and this is one of the regular sources of meat for married people, for meat eating is the regular practice of warriors. Men and women do not eat together, and fish, fowls, eggs, and game other than buffalo and eland are not eaten by any Masai.

Trade

Since the Masai are not self-supporting, they have to trade with the Bantu agriculturists, *il-meek*, whom they despise, in order to get what they want. Their chief suppliers are the Kikuyu, Chaga, and Taveta; and for certain things, notably ivory and honey, the Dorobo. The media of exchange are cattle (old, barren, and otherwise unsatisfactory cows), old and thin goats and sheep, donkeys, butter, and hides. The principal goods bought are food (beans, millet, maize) and tobacco, which they get from the Bantu; the chief supplies of meat are Indian traders, often Sikhs,

[1] Leakey says that the Masai buy their swords from the Kikuyu (*JRAI*, LII, p. 390). this may well be the case near the Kikuyu border, though it is perhaps a recent development.

[2] The Gallas also consider the buffalo to be the equivalent of the ox. Salzmann, *Histoires d'outre Gallas*, chap. XX, Gaidi.

231 613
233 614
262 643
304 721
411 754
424 759
564 802
595 805

[For mythological accounts of the origin of

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honey as a source of food	360
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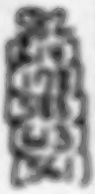

/47 cont./
by him one or more times, returned to him again. Although such a legally perfectly valid marriage takes place, the bridegroom in this case often pays no bride price. Moreover, the bride is not supposed to be from the lineage of the bridegroom's mother, nor should her mother belong to the lineage of the bridegroom, or her father to his age-class (1)

1. Cf. Chapter II of this part.

(cf. here) or to his age-class associates (cf.+2). The bride may not be from an older age class or the same one, or a much younger one than the bridegroom.

Younger brothers are not supposed to marry before the older brother, younger sisters not before the elder sister, but as a rule they can buy permission for the marriage from them by paying one or a few head of cattle, in the place of which two, when the bridal are poor in livestock, a couple of pots of honey often appear. A marriage between junior brother and sister is not permitted; this is regarded as incest. Moreover, the man may not marry two women from the same lineage: it is precisely in membership in the same lineage that consanguinity is seen, and wives of a man may not be consanguineously related.

(2.13)

Moreover, a marriage between relatives of blacksmiths and those of medicine-men is not permitted.

Widows (cf. p.) and divorced women who have living sons may not marry again, but live with sons who belong to the age class of their deceased husband, if there is no other obstacle to marriage between them. Difference in wealth is in practice an obstacle to marriage insofar as the poor ~~brides~~ men have enough livestock to pay the bride price for the daughter of a wealthy man. The man may not enter into a further marriage until at least two months have elapsed since his last wedding.

The wedding feast, allegedly in accordance with an ancient custom, is popularly set for the third day of the month. The wedding company consists of the relatives and friends of the bridal couple and the inhabitants of the kraal to which the bride's parents live.

/111 cont./

192 832 When one or other man how the warrior flirt with the girls and how the latter act lovingly with the former, one would expect an abundance of expressions of tenderness. But here, too, this does not turn out to be true. The only per cause that the warrior gives the girl is *jaouet' ej* = my darling, while the girl calls him *ej dawa lej* = my friend, or also *aeyh nelej* = I love you very much, to which the warrior replies *Hai fin ej gewrith* = we shall see (literally *Yiddin nezin* /I shall see it right/).

XII.

060 The blacksmiths. -- Their own kinds. -- Their social position. -- Attitude toward the blacksmiths. -- Workshop. -- Tools. -- Iron extraction. -- Technique. -- Blacksmiths' products; their prices. -- Wire drawing.

564 372 [340] [374] [412] The kinds of the blacksmiths is isolated, apart from the true Mimi kinds. It is not correct to designate these as a blacksmith tribe, since there are blacksmiths (*ej hemmi, ej hemmet*) in all three tribes and also in all lineages, except the Ei Alkoran, and neither a single tribe nor a single lineage consists exclusively of blacksmiths. They form a caste of their own and are the pariahs of the Mimi, the despised and detested, the outcasts, whom one would prefer not to witness if one did not need them so urgently. Poor outcast times the trade has been handed down from father to son, who only practices the calling after his marriage, therefore *ej mahrem*. One cannot detach oneself from the caste by not practicing the trades either, one who comes from a blacksmith family always remains *ej hemmi*, no matter whether he works as a blacksmith or not. If, on the other hand -- which happens only very exceptionally -- a Mimi who does not belong to the blacksmith caste permanently or temporarily practices the blacksmith's trade, for with, no his own, also he regarded with scorn, but neither he himself nor his descendants will be despised as blacksmiths or removed to the blacksmith caste. A blacksmith Mimi [771] wife *ej hemmi* in the vicinity of other kinds brings the latter bad

/111 cont./
lark and would cause their inheritance illness and death for man and beast. Even in an emergency one never claims the hospitality of a blacksmith, any more than one ever grants him guest privileges. The warriors coming from blacksmith families do not live in the ordinary warrior kraals, but in the smaller blacksmith warrior-kraal (ol rwanjera / ol ndhoo / ol kumaai) and only with daughters of blacksmiths. They do not set out for the battlefield with the other warriors either, but alone, and naturally being slung, since they /111/ are few in number, only a little booty each time, which then often enough is simply taken away from them by the other warriors. An-other blacksmith does not marry the daughter of an ol kumaai, just as the latter's son does not desire to marriage the daughter of a man who does not belong to the despised blacksmith caste. Even the extra-marital association with a woman or girl belonging to the black-smiths is regarded as disastrous for any other blood. It is believed that he will sooner or later lose his mind, will never be able to become the father of a healthy child, or on the next field expedition he will be killed by the spear or arrow of an enemy. How despised the blacksmiths are is shown by the fact that a blood does not dare to pronounce the word "ol kumaai" when the name of darkness (Ol-

1. Since then once the people, when in camp, in the evening, I wanted to speak with them about the ol kumaai, begged me to abstain from this, because otherwise some misfortune would befall us. Nevertheless it happened from time to time, and thus also on the evening of December 31, 1911, when I was camped near a Tonga settlement on the slopes southwest of Mbeya. A lion then penetrated into my camp in the night and took a man, whom we, despite prompt pursuit of the lion, could no longer rescue. The next morning the blood-smith was responsible for this incident. "It would not have happened if you had not spoken about the ol kumaai last evening; we have so often told you this."

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/118 cont./

[illegible] to decide a misfortune will be conjured up by it; it is feared that a lion would get into the level or the camp at night or that the enemy would carry out an attack. To call someone "el kenyet" is regarded by the other Masai as a strongly insulting [illegible] expressing contempt.

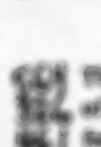
[illegible] The contempt toward Iloibonitie is based on the view that the Iloibonitie are useless. God forbids human beings the shedding of blood. By casting weapons, the chief product of the Iloibonitie among primitive peoples, they induce transgression of the divine commandment, work against the laws. Hence they are condemned by God, and therefore they are regarded by their fellowmen as criminal, contemptible, bringing misfortune. Daily observation also teaches -- as the Masai say -- that God does not love Iloibonitie, for a Iloibonitie actually never becomes prosperous: if he should happen to become wealthy, however, he would soon die, without being able to enjoy his property.

[illegible] It should expressly be brought out here that, despite all the efforts devoted to it, I have not been able to determine the slightest essential difference between Iloibonitie and non-Iloibonitie and that all non-Iloibonitie questioned by me (there were several hundred) described the Iloibonitie as poor, unsocial members of the Masai people, which the Iloibonitie themselves also sustains without exception (3).

[illegible] 3. Obviously the Masai Iloibonitie speak the Masai Language and not another one of their own, as has been supposed from the statement by C. Dundas in his book, The Masai, their language and folklore, Oxford, 1905, p. 311. Dundas says there /the quotation is in English/: "The pattoo have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. But all of /his footnote is continued on the next page in the original source/ does not speak this language; it is only a certain number of them who have it." This statement by Dundas is er-

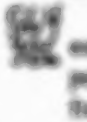
/[illegible] noun./

/[illegible] noun./ plained by the fact that a few El [illegible] blacksmiths also live among the [illegible] blacksmiths. They speak their own dialect, which, of course, is unintelligible to the non-blacksmith El named ("ordinary [illegible]," as [illegible] designate them), who, indeed, scarcely come in contact with them.



The opinion of many a European, that the /[illegible]/ primitive diligence of the blacksmith might have brought to him the scorn of the type from the non-blacksmiths set inclined to work, is also a rule even. I have become acquainted with a large number of El humans who for about two decades have not had a hammer in their hands and very many who have not even made an attempt to learn the trade, but rather live entirely like other [illegible]. All these, however, were despised exactly the same as their forging fellow-caste members.

Like the blacksmiths themselves, the products of their art, the weapons and utensils made by them, are regarded as unclean. In order to take the uncleanness from them, the [illegible] rubs with his every new object touched from the blacksmith's shop, as well as his hands which have touched the still unclean object.



Even the opposition that a few weapons enjoy, on account of the excellence of their products changes nothing in their low social position. The case become at the moment, old left-handed Bilgawa from El Inaggo, an assist to his field, is just as despised as any other blacksmith. The El Inaggo people, however, jealously see to it that he does not also work for workers of any other province or even for members of another people.

While the other hands, due to the presence of good patrons, are always moved with the disappearance of the latter, the blacksmith hands remain for a long time in the same location. The El humans have only very little livestock, but for their craft they need charcoal and ferruginous coal. They establish their houses where both are to be found nearby. The workshop (El [illegible]) is built close to the [illegible]. It consists of a gable roof resting on six to eight posts. In the center [illegible] the hearth (El [illegible]). The smith makes his tools as well as his

PL10 cont./
Gue' (1).

1. When, after receiving news of an ugly misdemeanour or crime, I spoke to one or another more trustworthy Maasai about the unknown culprit, I often heard: It was surely not a Maasai. A Maasai would not do anything like that. Such things do not happen among the Maasai.

Though he may know better, he accuses an ol mɔ̀ŋí just as unhesitatingly as he absolves a fellow tribesman (1).

2. It may be mentioned here that, according to my observation, the insincerity and dishonesty of the people belonging to the blacksmith caste are decidedly greater than that of the other Maasai, so that it seems as if the contempt and bad treatment that the former experience from the latter have bred an inferiority of character in the course of the millenniums.

The mental superiority of the European impresses him only in such cases where it has convicted him of some villainy, while his technical skills reek far too much of the despised "ol keenyi" to the Maasai to seem worth notice. It is solely the guns of the Protectorate Troops that obtain for the white man respect and influence among the Maasai and have made this master race of East Africa somewhat more modest.

The picture becomes more gratifying if one observes the Maasai in intercourse with his own kind. Tekirá nó gutok eíjé ol maasi = make a good mouth toward the Maasai, that is, be good, friendly, sincere toward your fellow tribesman.

/214 cont./

628 682 672 593 revenge goes first against the murderer or, if he has fled and is not available, against his brother or any man of the family of the murderer. Usually blood revenge is commuted by composition (wergild), the amount of which the murderer negotiates with the avenger through a friend. As a rule it consists of 200-300 cattle -- 613 614 now fewer in many cases -- which the murderer, together with his people and his fellow lineage and tribal members living in the vicinity, that is, in the same district, gather together. The avenger is free to accept or reject the composition. /215/ Blood revenge is not carried out longer than one or two months after the murder; composition then takes its place.

598 The kraal of the ol oiboni is regarded as a place of refuge. If the murderer has confessed his deed here, blood revenge may no longer be carried out on him, though he remains obligated for the payment of the composition. Murder committed on a married man, a girl, or a woman is never expiated by blood revenge, but by a fine. Until the payment of the composition or fine the murderer is called 326 544 ol olubani (pl. il olubi). The murder of a blacksmith is unpunished. On the other hand, if a blacksmith murders or even only negligently kills a Masai, a band of Masai consisting of married men, warriors, and boys immediately sets out to kill several blacksmiths.

682 613 672 Negligent homicide is expiated only by fines. These are very minor if the perpetrator and the one killed belong to one lineage. If they belong to different lineages of the same tribe, every male member of the lineage (warrior, married man) and every married female member of the lineage must pay a cow. Of this livestock the brother of the one killed receives one half, while the other half 614 is distributed equally to his fellow lineage members. The fine is paid and distributed analogously if perpetrator and victim belong to different tribes. If a woman kills a man through negligence, she will also be killed in most districts. On the other hand, if a man has killed a woman, he either remains unpunished or is given a 682 634 184 beating by the brother of the woman killed. In a few districts no distinction is made as to whether the perpetrator acted intentionally or negligently, for example, in Loita, where blood revenge is also 672 628 only very rarely used.

Ib Hecker--B50 G-5 (1850-ca.1910) 1911 PLII Hawai PLII
Dersbo PLII
Asa

/110 cont./

XII.

Character of the Aná, compared with that of the Hawai.

In character the Aná in general greatly resemble the Hawai, except that the tribal arrogance seems to be considerably lessened as a result of their poverty, though it will also always appear in their contempt of the ai nagga whom they call nemde. It is not possible to give a general opinion about their attitude toward Europeans, since they have actually come into contact with them personally only in exceptional cases and otherwise are acquainted with them only from the accounts of the Hawai. On the whole, the Aná living independently must not favorably from those who have joined the Hawai, in that the former seem to be more modest and less crafty, whereas the latter are a match for the Hawai in audaciousness. The relationship of the two tribes to each other rests on the complete subjugation of the Wandoobbo, who are to the Hawai their common serf, in major legal disputes, also their judges.

Exceptions to this are the Hawai Hariamitto, who stand as low in the estimation of the Wandoobbo as in that of the Hawai. The ai hawai he also completely without rights before the ai dandawai. The Wandoobbo appear peaceable toward passing caravans and solitary Negroes. When they came dwn at the former with poisoned arrows, without having been attacked themselves, they were /110/ to have acted in presumed self-defense; in any case one cannot accuse them of a lust either for war or for murder. With these reservations, what has been said above about the Hawai holds concerning their character traits, their solidarity against the members of all foreign tribes, the position of their women, etc. Something new to be mentioned here is the custom that I found several times according to which a woman, just because of her inferior position, may not walk through a group of men.

In greeting, the Wandoobbo use the same words and formulas as the Hawai and accompany them with the same gestures.

The farewell of the one going runs aja nemde. The answer is, aff, is said to mean "go!" To the objection that this is not very courteous, an aged Aná replied: "We are poor people, when the visitor has gone we no longer need give him any of our food!"

1. [A Hawai word meaning "the unbelievers"--Analyst]

/301 cont./

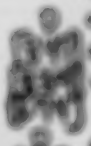
is present at all. The heir of the vengeance is also liable. The giver is offended by a refusal to accept a gift. A counter-gift of approximately the same value follows gift-giving. The giver asks upon the gift when he hands it over. The Wanderers never conclude into blood friendships among themselves, but only -- and, to be sure, very rarely -- with members of other tribes. The ceremony observed for this resembles the one described above among the Ideni. If a stranger has bought ivory from him and paid only part of the price, the ei dambwai often likes to conclude blood friendship with him because he thinks that then the debtor must die if he does not repay the debt as quickly as possible (1).

1. This view is in general vogue; it was not originally peculiar to the Ank, but adopted.

As among the Ideni, the legal view makes no distinction between murder and manslaughter, but indeed between the latter and negligent homicide. A murderer caught in the very act is subject to blood revenge, for the execution of which every man belonging to the family of the one murdered and in some districts also any of his friends and companions are justified. If the avengers do not succeed in capturing the murderer on the day of the murder, /302/ the latter is safe from blood revenge, for people see in the unsuccessful search for him a command of God to let him live. To atone for his deed, however, he must pay the principal heir of the deceased one large and two small ivory tusks. Negligent homicide is punished by the payment of a medium-sized ivory tusk. If the perpetrator and the one who was killed belong to the same lineage, the punishment is considerably less than if they are from different lineages of the same tribe. On the other hand, if the two belong to different tribes, the man entitled to blood revenge often hand over the execution of it to the Ideni, who kill the perpetrator, even if they do not capture him until after several months. Up to the completed payment the perpetrator is regarded as pori-wadge, corresponding to the ei ulaulwai of the Ideni. If an Ank kills a Ideni blacksmith, the Ideni execute unpunished because the blacksmiths are too much in revenge and the Ideni would

/Tiv cont./
never have anything to do with taking their pay. On the other hand, if an Ad is killed by a blacksmith, the blood immediately plays themselves on the side of the one injured and avenge murder, manslaughter, or negligent homicide by murdering the perpetrator. The Wandindiba, to be sure, would themselves be in a position to exercise the revenge, but the blood do not permit this because they see in it an encroachment on their rights as owners of the land and in particular also of the ei bomin.

Bodily injury with a fatal outcome, if caused intentionally, is regarded as murder; if negligently, as negligent homicide. Minor bodily injuries are atoned for with the payment of a specific number of heddrons. For the destruction of a finger one heddron is paid, for one hand eight among some Wandindiba who live in close contact with the Ibbeni the assessment for the destruction of a finger or the whole hand amounts to a fat-tailed sheep. Bodily injury leading only to the loss of an index finger or an eye often remains unpunished, or does indeed unearth. Abortion is said to be unknown, and pernicious ant to occur. Kidnapping and sale are unknown.



A theft committed in the camp by an inhabitant or stranger is atoned for by the return of the stolen goods; that of a heddron being outside the camp, with the payment of one ass more. Anyone who steals honey from a heddron pays five heddrons. Arson is said not to occur; one who is the cause of the illness of another through sorcery is not infrequently killed, after he has been persuaded to disarm the dirk one has to tackle. The shooting of poisoned arrows in the camp is strictly forbidden, because of the danger connected with it. Anyone who transgresses this law must expect to be killed immediately by his companions.

Unlawful and aggravated kinds of death, the principle of repaying like with like, compensation in the culpable body part, mutilation, imprisonment, enslavement, public punishments, the right of parties.

For the legally concerning an ordinary culprit, the injured one runs -- /Tiv/ as has already been mentioned -- to a sorcerer, who is also called at present among the Wandindiba. Instead of the manipulations with the [illegible] grass, he throws a pair of medicine on the ground in front of him: eight times, then picks them up and puts

1/ [illegible] is a Bantu word also meaning [illegible]

/[illegible]/

The Enmities of the Bible — the Tactics of the Ideal

§ [illegible] The Bible mentions as the first blacksmith Tubal-Kain /Tubal-Cain/, the son of Lamech by his second wife, Zilla /Zillah/ (Gen. 4, 22). The name is made up of two words, the latter of which must be discussed first. Kain /Cain/ is mentioned in two places in the Jahvist /Yahwist/ source (see Gen. 4, 1 as the eldest son of Adam and as the first «like» of the ground, and then in the same chapter, verse 17, in the list of forefathers. In Gen. 3 the Priestly Document gives the rabbi of the forefathers and is a cadi Kain Kenan /Cainan/ (Verse 9), i.e., blacksmith. Now Kainan is the same word as el kenani (pl. el kenanim) of the Ideal or Kindergeberlaan /???/ (pl. kindergod) of the Tonga, among both of whom it also means blacksmith. The other part of the name, Tubal, we find among the Ideal in cadi, among the Abyssinians in Asbalmaka, among the Galla in kuddu, everywhere with the meaning "blacksmith."

According to Gen. 4, Kain was a «like» of the ground and was separated from his people. Like the first blacksmith among the Ideal, who was also a «like» of the evil. The Ideal despises the «like» of the evil so deeply that it is entirely in keeping with his way of thinking when God takes an antipathy of Kain and his dutch-offering of the fruits of the earth, even though Kain may otherwise have been a good man and not — as the Jahvist Document reports in Gen. 4 — the first murderer.

The Jahvist /Yahwist/ calls the descendants of Kain /Cain/ Kenites (Ari Ideal /Hivvites/ Ge, 11, 28). We see from some passages in the Bible how the Kenites stand in Israel's estimation. In Gen. 4, 11 the Jahvist relates that the curse of God is upon them when he describes how God curses Kain. In Gen. 15, 19 (Jahvist) the Kenites are mentioned as the first of the tribes that are to be destroyed by Israel, and in 4th Ideal /Hivvites/ 34, 30 /Ideal see 34, 30/ (Jahvist) Ri'ideal /Reuben/ says "our annihilation Kain must be destroyed." Thus, everywhere hatred and scorn against the Kenites, the very same feelings that the Ideal entertain against the blacksmiths, whether we see the latter practice their

Hr Harlan--455 G-5 (1890-ca.1910) 1910 PL23 Mmat PL23

/917 cont./
912 craft or are merely descendants of Kaviamiba. The Kaviamiba,
9 171 because, through the making of knives and weapons, they lead to
286 the transgression of the -- also existing in Israel -- divine command
* 347 that prohibits bloodshed (1).

> 1. and also because they make plowshares.
> Ed. Removed.

were regarded by the original Kenites as not believed, but rather condemned by God, and therefore as contemptible, disease-causing, and outlaws (2).

> 2. I see proof for the great age of this view in the use of the word Ophites mentioned in the eighth commandment of the Mosaic cf. further below /see p.916/.

Accordingly I suspect that the Biblical Kenites can not be regarded as a separate tribe, but that rather they are the descendants of the Kaviamiba from the period when the Israelites were still nomadized nomads, and that at that time the Kaviamiba in Israel had the same low social position as today among the Israel and the aforementioned as well as other Semitic peoples.

But now why does the Bible call the Kenites a separate tribe, why does it not call them a people of Kaviamiba, and why does it nowhere say that the Kaviamiba of Israel once occupied a low social position? Information on these questions is given in part by the Bible itself, in part by the observations that one can still make today among the Israel.

Let us first consider the first question. Like the Israel, the nomadic Israelites also had definite pasturing grounds within the boundaries of which they migrated about. If the grass had been grazed off in one spot, /916/ the huts covered with cattle skins were dismantled and one moved to a place not far away. In contrast to this, the Kaviamiba continues to live in one place for a longer time, often even permanently, as long as wells/ springs do not force them to flee. Their property is limited/ is usually small, for, as soon as it becomes larger, the

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nomadic, by right and custom, take from the settle the principal part of it by force. The grazing in the vicinity of their kraals is not disputed with them, the diamond men, by anyone and therefore suffers throughout the year for their few head of livestock. But then the settle are also tied to certain places, namely, to such where homegrown meal and wood, the latter for the making of charcoal, are found. Since these requirements are present only in relatively few places, colonies of blacksmiths arise. Their usually small property in livestock soon makes them dependent on agriculturists, among whom they must buy vegetables (2).

> 1. and where they in return supply with plowshares. Bl. Diamond.

Of, however, such are not in reachable proximity or if their own fellow tribesmen prevent the selling of settle products to sedentary tribes, the blacksmiths perforce begin to plant the soil themselves to a limited extent and in this way also become agriculturists. This misunderstanding detaches them from their own people even more than they were already separated by the aforementioned customs. If then war or famine, for example, through drought or livestock epidemics, ensues in addition, the blacksmith colony may be completely cut off from its own people. Thus it may have happened, when the Israelites were driven into Egypt as the result of famine, that the sedentary settle remained behind. Now the latter, through a close connection with the agriculturists, perhaps to southern Kaffirs /Caffres/, or through the fact that a foreign tribe forced them, through friendship or war, to settle among them, and as a consequence of the mixing through intermarriage made possible by that, may have developed into a separate people or have been given, in the eyes and minds of the Israelites coming into contact with them again after about 500 years, the physiognomy characteristic of such a people, which caused them to call them Kenites. This version, however, is justified only if one may assume that the Israelites were already acquainted with the "Kenite people" upon their return from Egypt, and -- which leads to the same result

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here -- the former entity had been taken in by peoples who gave them, the Hivites/Hittites, their daughters as wives. I am inclined to date the latter on the basis of my observations of the African peoples stemming from Arabia. But the fact that the former assumption was so scarcely possible seems to follow from the strong anger of the Jahvist /Yahvist/ against the Hivites, for they are the one whom he, above all heathens, especially reproaches with eloquent words. One would then come to the assumption that the "Hivite people" may not have originated until later, and, to be sure, not long before the drawing up of the Jahve Document, and that furthermore the former /this/ Hivite/Hittite of the Israelites may have kept themselves quite free of mixture with foreign blood. Then one might suppose, in order to explain why the Bible describes the Hivites as another people, that the Israelites were already heavily mixed at the time of the origin of the Jahve Document. This conjecture would be in agreement with the Biblical accounts and would be further supported by the fact that the author spoke so forcibly against mixture with the daughters of the heathen and even cites this circumstance as the reason for the deluge. But we probably do not need this conjecture either, for the Bible names by an alien people, not another political community or a society of human beings formed differently ancestrally, but primarily people whose cult was incompatible with that of the Israelites.

The second question, as to why the Bible does not designate the Hivites as a Canaanite people is explained in part by what has just been said. Enough that nationalities they had precisely in general exchanged the cult for agriculture, and in part it follows from the following.

Now why does the Bible nowhere directly name the Canaanite-Hittite even regarded as a low caste? Though, according to its claims, it is not probable (1)

1. This question however even then improbable because of the great infrequency of the categories finds of one thought or another figure, even if in daring for the Old and Middle Kingdom is rare.

/510 cont./

that part of the Kiarkenitis carried to Egypt with Israel, the possibility that this nevertheless might have been the case should not be excluded either. How have would these Kiarkenitis have fared then? If we assume, with the Bible, that at that time the Israelites were a pious people and were reduced to servitude by the Egyptians, either of these circumstances could then have suffered, in the course of their long captivity, to remove in practice the ancient prejudice against the Kiarkenitis and to unite firmly the fellow believers as well as the fellow citizens. There still remains another possibility, however. If we assume that the latter did not happen and that at that time, just as, correspondingly, in the case even today among the Semitic peoples of the Levantine of Africa, marriage between relatives of middle and nonmiddle was not permitted, it would have become imperative for the middle, employed to relieve Israelites on account of their skill in making weapons and separated from one another for the harvesting of permanent subsistence in the land, to merge with the Egyptians through mixture with them. If there arose through that a shortage of saints in the Israelites, this could have been remedied by herding people from Israelites who did not originally belong to the Kiarkenitis caste (even the craft in Egypt and practice it there as well as later on. By analogy with the Levant, such people would not dish to the public esteem by practicing the Kiarkenitis's calling. But even if I assume that a part of the saints /510/ returned from Egypt with Israel, their social position even have become better, conditioned by the decay of the religious cult, in the service of which the saints placed his craft for the making of vessels and other implements. On whose duty was the suffering of the temple could no longer have remained a despised, disposed, serious man.

(511) If, therefore, the Old Testament nowhere directly states that the Kiarkenitis made up a lower, a despised caste, in my opinion is to either part a nevertheless still contains mention of the fact that the Kiarkenitis was also regarded as serious by the Israelites in antiquity.

/[illegible]/

If the blacksmith is serious, then so are the objects that he touches, especially the ones that come from his hands as products of his skill. Here, since the blacksmith's products are indispensable in daily life, people help themselves by means of a purification ceremony. The Tonga as well as the Ila[1] now dip a new object fetched from the blacksmith's workshop into the water of a shrine bowl and as the water rises sprinkle its inside. The blood money with for the things coming from the hand of the smith — spear (blade and shaft), sword, knife, cover-knife, ax, sewing awl, pincers, snare points, trowding iron, cowbells, large and small log-bells, as well as various ornamental objects — and likewise their hands, which work these things — in order to recover from them the uncleanness adhering to them from the blacksmith. I do not know whether the ancient Israelites had a similar custom, but I deem it likely.

What seems adequate for secular life need not suffice for the religious rite; on the contrary, it may be assumed from the fact that people are more sensitive there. Thus, in place of the iron knife, the Israel used a rock splinter for carving the entitled rest of the newborn child, in accordance with their eighth commandment. Now a number of Biblical passages that tell of the oldest period of Israel, the time of the conquest, also speak of the use of the stone knife and others of the prohibition of the iron knife for cult purposes. Thus we read in the 4th chapter of the 2nd book of Moses /Exodus/ in the 24th verse: "Then Zipporo /Zipporah/ took a sharp stone and cut off the foreskin of her son." And in the 5th chapter of the Book of Jesus /Joshua/, Jahve /Yahweh/ commands the latter: "Make then stone knives and circumcise again the sons of Israel for the second time. Then Jesus /Joshua/ made him stone knives and circumcised the sons of Israel at the hill Araloth." We find the invention for the use of the iron still in the 49th chapter of the 2nd book of Moses: "And if then with make me an altar of stone, then doth not build it of hewn stones for if then lift up thy tool upon it, then hast polluted it (it)."

1. This color has been conquered from the natural, original character of the skin which

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/This note./

/between I continued/ make it particularly worthy of God. This assumption is untenable, however, in view of the specific order concerning the arrangement of the tabernacle and the temple, the artistic furnishings, the sumptuous priest's clothing with the breast shield studded with precious gems, etc.

Here 9:6 /NIV/ therefore clearly stated that the reason will become deteriorated through being born with two teeth. Circumcision and other, however, on the eldest and at the same time the most important arrangements of the Israelitish cult. Just as the sisters of the other were set to be made useless by contact with the object rendered unclean by the blacksmith, so also the use of the two knife for circumcision, through which, indeed, the Israelite was precisely to be purified religiously, had to be forbidden (3).

> 3. Even in ancient Egypt the blacksmith's product Hyksos -- traditionally, consciously or unconsciously -- to have been regarded as unclean now opened the abdominal cavity of the deceased with a stone knife for the purpose of embalmment.

9:6 is to be particularly noted here that, of the three Biblical passages known to, the first two belong to the Jahvist /Yahwist/, the last to an elaboration from Jahvist and Elohist. But the Jahvist -- as I have already mentioned above -- is the one source that above knows Ruth /Ruth/ and the Exodus as well as the connection between the two and it also mentioned the eldest of the sons worked together into the Pentateuch. I believe one may conclude from this that the source upon which the Jahve Deuteronomist is based would have known about the uncleanness of the nostils, which would furnish proof for the existence of this rite in ancient Israel.

/KII copy./

[121]
[171]
[183]

That it was subsequently lost is sufficiently explained by the fact that the Israelites settled down among non-Semitic peoples by whom the blacksmiths were not regarded as unclean and among Semitic ones who, through the influence of the others, probably likewise were no longer familiar with it, as well as further through the influencing that their psyche underwent through the Canaanites and subsequently permanent mixing with these peoples. With the law of this view, there was also lost the fear of the use of the iron knife for circumcision, but, on the other hand, the altar was erected out of unhewn stones even in the Deuteronomic /Deuteronomic/ period (Jos Midrh. /Yalqu../ 4, 47), but only because this was expressly commanded in Mosaic law (Jos Ibbum /Yevamot/ 81, 2), whereas nothing is contained in it about the use of the stone knife for circumcision.

Now if the Kenites are the descendants of the blacksmiths of the Israelites from the pre-Egyptian period, i.e., from the nomadic period of Israel, their dispersal as Cain, in Genesis /Genesis/, among the Amalekites and Midianites is explained by the fact that they, as among primitive peoples still today, as at that time also among civilized peoples, as makers of weapons, always are and were the most valuable prisoners of war. The Bible also gives the information that this prevailed in the war against Israel. According to Sad Kings 24, 14, all the smiths of Jerusalem were captured by Nebuchadnezzar, and, according to Je Sam. 13, 19, all the smiths of Israel were let off by the Philistines.

Since the other Pentateuch sources are no more familiar with Kain /Cain/, as a personality corresponding to him, as the Jav narrative does the myth of the blacksmith in /KII/ and since Deuteronomy 4 does not go to the least bit to with the aspect of thought of a primitive people to pursue the oldest sin of the Jav human couple as the murderer of his brother and hence as an obstacle to the rapid increase of human beings on earth, I suspect that the Jahvist legend of Kain's murder of his brother did not originate until a later time. In the ultra-moral Israel, with its more highly regarded sexlife, there could no longer be any place for the traditional contempt of the Kenites. One needed another reason in order to represent as contemptible

/1908 exam./

the banker's staff and the bow and instructed them about the use of these things. Then he commanded them to cover their eyes with their hands. When they had done this, God held aloft the banker's staff and asked which of them wanted to have the thing held aloft. One of them passed through his fingers, recognized the banker's staff, and quickly answered in the affirmative. He became a cattlebreeder, while the other one, who had held his hands tight over his eyes and had seen nothing, became a poor hunter (5)."

5. At a later period, when the original reason for the worn of the saddle had fallen into oblivion among the Israel, this story was amplified so that the saddle too were included. God then held three things to his breast the banker's staff, the bow, and the harrows. Upon the question of God, the one who later became the Israel chose the banker's staff; the second, who here ran passed through his fingers, but was later than the first, chose the bow, so that for the last one, who had seen nothing, only the harrows remained. Both this story and the one above exist side by side among the Israel today.

/1914/ I hardly believe that I shall go wrong if I assume that, in place of the one story connected to the Bible, the Israelitish had of myths originally have two, which, in their basic features, corresponded to those of the Hanni, and one of which scarcely represents a reproduction of a historical episode, while the other bore the character of a religious myth. That this character was preserved in the later joining together of the two accounts is shown by the Biblical interpretation, and, to be sure, most clearly by that of the Jahvist /Yahwist/ (1).

1. Gen. 49, 27 a 24 belongs to the Jahvist.